1: Holmberg--19-20 (1941-42) 1950 Siriono
116, 301, 825, 462, 777

"Necklaces (éwi) are worn both for adornment and for magical reasons. Animal teeth are especially favored in necklace making. When a coati is killed and after it has been cooked and eaten, the eye teeth are extracted with the fingers and small holes are gouged out in the roots of the teeth by the men, who employ for this purpose an eye tooth of a rat, a squirrel, or a paca hafted to the humerus of a howler monkey. After a sufficient number of teeth (no specified number) have been obtained, they are strung on a piece of cotton [20] or bark-fiber string by the women. The penis bone of the coati or the gristle from the back of the ankle of the harpy eagle is sometimes added as a charm to these necklaces, which are worn especially by parents during the couvade period following birth."

1: Holmberg--87 [6] (1941-42) 1950 Siriono
116, 763, 777, 825

"A dying individual, unless he is a child, is given little attention. His near relatives, however, generally assemble to watch him breathe his last. The women mourners sit on the ground around him and weep profusely, but the men show few signs of grief. They usually squat around him and silently smoke their pipes. When a great hunter is dying, however, fellow tribesmen sometimes squat around him and ask him to pass them some of his luck. If, for instance, he was a great hunter of tapir in his day, they may ask him, 'Grandfather, where can we find tapir?' He usually answers, 'After I die go to (such and such a place) when the sun is rising and you will find tapir.' On the sunrise following the disposal of the corpse, the men set out for the spot designated and often find a tapir there."

1: Holmberg--89 [5] (1941-42) 1950 Siriono
116, 769, 777

"With respect to the cult of the dead, I was told by my companion Silva, who had lived for many years among the Indians at Casarabe and Chiquiguani, of another custom which he said prevails among the Siriono. He told me that when a man has had a long streak of ill luck in hunting he may repair to the spot where the bones of an ancestor—one who had been a great hunter—are buried and ask him to change his luck and to tell him where to go in quest of game. Upon inquiring of informants as to whether such a custom was practiced, I was answered in the negative by most of them. A few, however, told me that others may have followed such a practice, but that they themselves had never done so. I might add that during all of my residence among the Siriono—and the hunting was frequently bad—I never observed an Indian carry out such a rite."